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years, the scientist can do nothing else but suspend judgment and wait for the final proof.

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### JEWISH POLITICS IN THE TIME OF CHRIST.

THE new edition of the second and third volumes of Schürer's *Geschichte des jüdischen Volkes*,<sup>1</sup> noticed in this JOURNAL (Vol. III, pp. 595 ff.), has now, after a lapse of three years, been followed by a new edition also of the first volume, which, like the others, has grown in size from 653 to 788 pages. Of the numerous additions those especially will interest American readers which deal with questions that have also been subjects of discussion there. I confine myself therefore to a consideration of the latter, at the same time adding a few remarks which may serve to supplement those of Schürer.

Already in the preceding edition Schürer had held that the *σπεῖρα Σεβαστή*, Acts 27:1, was a *cohors Augusta*, but composed probably of people of Sebaste. Mommsen (*Sitzungsberichte der Berliner Akademie*, 1895, pp. 501 f.) misunderstood this to mean that *σπεῖρα Σεβαστή* was the equivalent of *σπεῖρα Σεβαστηνῶν*, expressing at the same time as his opinion that the cohort to which the centurion Julius belonged was the so-called *frumentarii*, and this view has been accepted by Ramsay, (*St. Paul*, pp. 315, 348) and Rackham (*The Acts of the Apostles*, pp. 478 f.). Schürer has not taken notice of Mommsen's view at all (nor, likewise, of the older one of Wieseler, *Chronologie des apostolischen Zeitalters*, p. 351, renewed by Belser, *Beiträge zur Erklärung der Apostelgeschichte*, p. 154). As a matter of fact, Mommsen's *frumentarii* were probably not regularly organized till later, and, therefore, the *στρατοπεδάρχης*, to whom Paul, according to a spurious reading of Acts 28:16, is said to have been delivered, cannot have been the *princeps peregrinorum*. For this reason Schürer was quite justified in simply upholding his original position against Mommsen also, without any further mention (pp. 461 f.) of these differing interpretations of Acts 27:1.

Likewise he justly declines (p. 577, note 38) to accept the so-called new chronology of the life of Paul, which, among others, was also advanced in this JOURNAL by McGiffert (1897, pp. 145 ff., and *Apostolic*

<sup>1</sup> *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*. Von EMIL SCHÜRER. Erster Band: Einleitung und politische Geschichte. Dritte und vierte Auflage. Leipzig: Hinrichs, 1901. vii + 788 pages. M. 18.

*Age*, pp. 356 ff.). For, when Josephus declares (*Ant.*, XX, 8, 9) that Felix would undoubtedly have been punished for the wrongs perpetrated upon the Jews, had not Nero yielded to the pleadings of his brother Pallas, whom he held in high esteem at this time, we cannot accept that statement as historical, because Pallas fell into disgrace, at the latest, in the beginning, and not at the end, of the year 55. Accordingly, since Nero did not come to the throne until October, 54, Felix would have had to journey to Rome in winter time, to say nothing of the fact that Josephus places most of the events of his term of office in the reign of Nero. Therefore, his statement that Pallas was at the height of his power at the time when Felix was recalled, is unhistorical, and is to be explained either as simply an invention of the historian (so Bacon, *Expositor*, 1898, Vol. VII, pp. 129 ff., and Zahn, *Einleitung*, Vol. II<sup>2</sup>, p. 640), or else, as a confusion of Pallas's later standing at the court with the earlier (so Erbes, *Texte und Untersuchungen*, N. F., Vol. IX, 1, p. 17, and Schürer). However, there still remains the testimony of the *Chronicle* of Eusebius, which, though in the main dependent upon Josephus for these events, may yet have used (contrary to Schürer) another source, viz., Justus of Tiberias, for its date of the recall of Felix. Nevertheless, Felix can hardly have been recalled as early as 55 or 56 and, consequently, Paul been imprisoned in 53 or 54, for according to Acts 21:38 he was at that time taken for an Egyptian rebel, who, according to Josephus did not come upon the scene till the reign of Nero (*Bell. Jud.*, II, 13, 5, and *Ant.*, XX, 8, 6). Schürer cites this "decisive evidence," but nevertheless would place the recall of Felix in the year 60 rather than in 61. For at the Feast of Tabernacles 62, we find already his second successor, Albinus, in Palestine, and one year, to be sure, would seem too short a time to allow for the events mentioned as having occurred in the time of Festus (Jos., *Ant.*, XX, 8, 9, ff.). Still this cannot be regarded as conclusive, for if Paul died in the year 64, at the expiration of the *διετία* (Acts 28:30), it would follow that he started for Rome in 61 and that Festus entered upon his office in the same year.

In still another instance dealing with this subject I can only partially agree with Schürer. On p. 711, note 19, he maintains against Ramsay that τῆς Ἰουδαίας καὶ Τραχωνίτιδος χώρας (Luke 3:1) can as little signify a single province as τὴν Φρυγίαν καὶ Γαλατικὴν χώραν (Acts 16:6). But this of course is not sufficient to disprove the so-called south-Galatian theory, which is wholly independent even of the explanation of that one phrase.

Nevertheless, just this one instance will prove anew how completely Schürer has mastered all the literature on the subject. Nothing seems to be able to escape his eagle eye in this respect, and his conclusions generally are so well founded that in most cases one can intrust himself unhesitatingly to his guidance. Only one wish still remains even after the completion of this volume, viz., that Schürer could have seen his way clear also to take up in the same manner other questions which, though originally they did not stand in his program, yet belong to it. Will he, who certainly is best capable of doing it, gratify this desire in the future, or must we wait for another?

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### THEOLOGY AND SOCIETY.

PROFESSOR KING'S<sup>1</sup> volume comprises a series of twelve lectures given at the Harvard Summer School of Theology in 1901 and again at the University of Chicago in 1902. The book presents an amplification of one of the points which were made prominent in the author's earlier work, *Reconstruction in Theology* (1901). In this earlier and more comprehensive treatise Professor (now President) King had urged the necessity of reconstruction in theology upon several distinct grounds, such as the influence of the method and spirit of science in the modern world, the changed view of the world and of life introduced by the doctrine of evolution, the revolution in the view taken of Sacred Scripture which has been wrought by criticism, the increased emphasis upon the supreme significance of Christ's person, and the deepening of the "social consciousness." Now, it is this last fact, considered as a force adapted to modify theological conceptions and statements, which forms the distinct subject of the volume under review. It will thus be seen that the present work is an appendix, or supplement, to the book on *Reconstruction*, and can best be appreciated in the light of the earlier discussion.

The author's first task is to define "the social consciousness." In general, it means "the growing sense of the real brotherhood of men." This sense of human brotherhood is then more particularly analyzed into five elements: (1) The sense of the likemindedness of men, that is, a fundamental, rational, and moral likeness in their constitution

<sup>1</sup> *Theology and the Social Consciousness: A Study of the Relations of the Social Consciousness to Theology.* By HENRY CHURCHILL KING. New York: Macmillan, 1902. 252 pages. \$1.25, net.